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Canton Union Theological College

The First Ten Years

1914—1924

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HONGKONG

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Ten Years

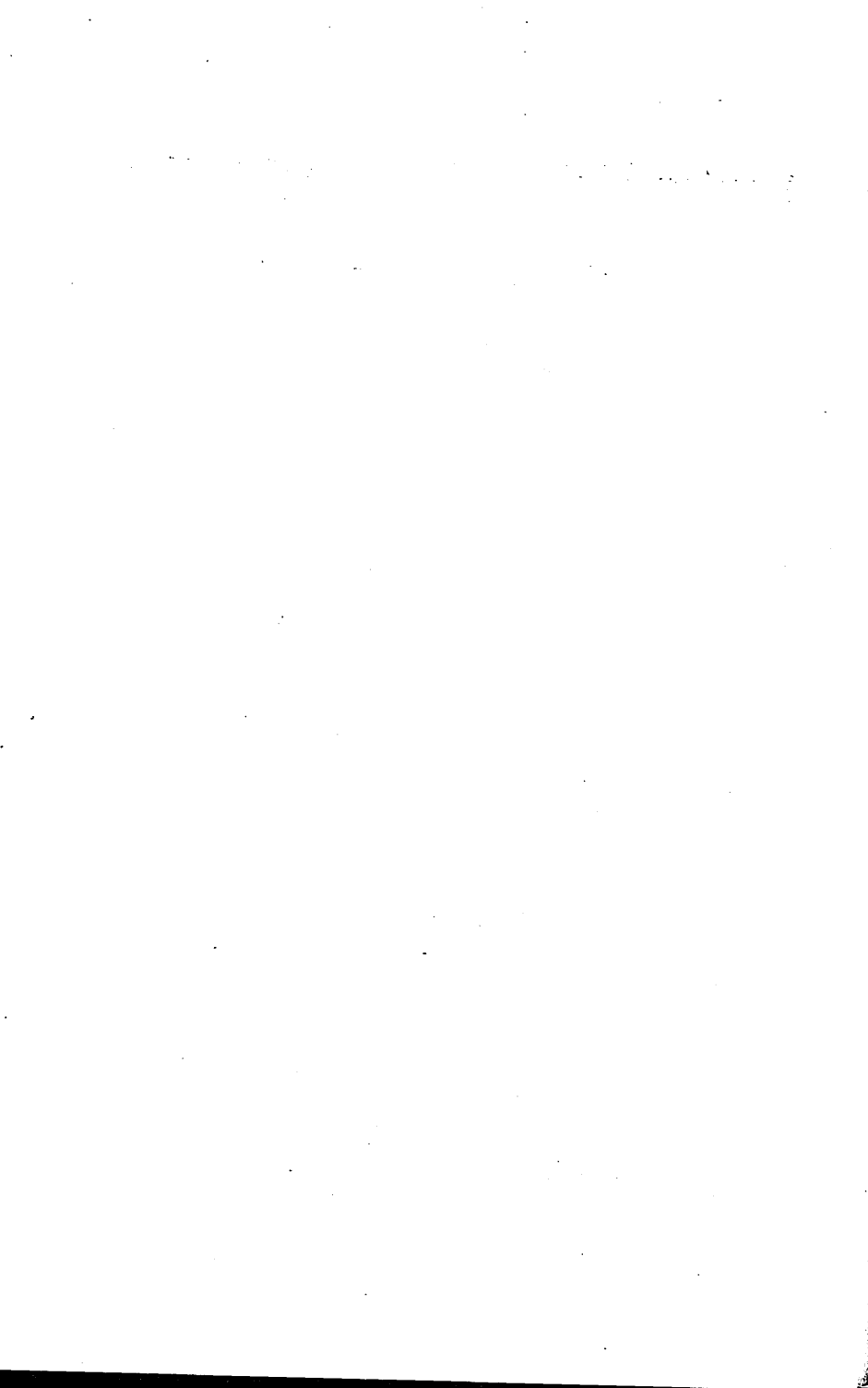
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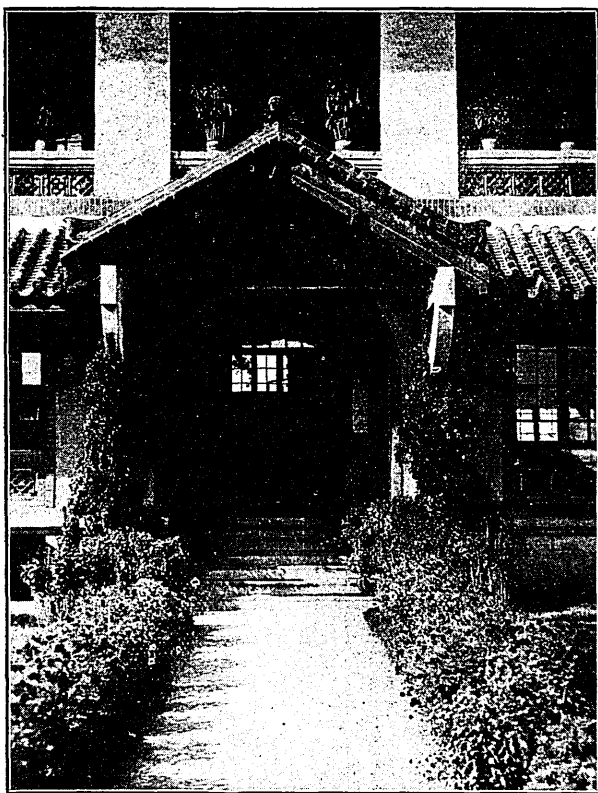
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THE OPEN DOORWAY

A doorway of training in Christian service open to Chinese who feel the call of God to the Christian ministry. A doorway of fellowship in Christian service open to Christians of all Churches and all nations.

THEOLOGICAL EDUCATION IN SOUTH CHINA

1807—1914

GEORGE H. MCNEUR

THE Eastern and Western sections of the Church adopted different methods of training their ministry during the early centuries of the Christian era. Both would find their warrant in the example of the Master Teacher who "appointed twelve that they might be with Him, and that He might send them forth to preach." The Eastern Church had its seminaries where classical learning was combined with theological training. Origen was principal of the great Alexandria Theological College about 230 A.D. and when deposed by his Bishop, Demetrius, founded a new college at Caesarea. Here Gregory Thaumaturgus was his most distinguished pupil, and to him we are indebted for a description of Origen as a teacher. The course seems to have extended over five years and included a pre-theological department covering logic, physics, geometry, astronomy, moral philosophy and Greek language and literature. This was followed by training in theology proper, the Bible itself being the main text-book. Gregory writes, "He stimulated us by the deeds he did more than by the doctrines he taught."

In the Western Church the development of theological institutions came much more slowly, and for centuries the need was met by older clergymen taking young men into their homes for tuition and supervising their practical work in the parish. Some such method was adopted by the early missionaries in China. Promising converts were

given special instruction, and after being associated with the missionary in his work were entrusted with responsibility in teaching and preaching. Thus Liang Afa was prepared for his task as the pioneer evangelist in the Chinese Protestant Church by his association with Rev. Wm. Milne and Rev. Robert Morrison. Only limitation of space prevents the addition of a lengthy list. Dr. R. H. Graves tells of a scholar named Au belonging to an official family who in 1860 came into his household as cook in order to study the Scriptures. Later he became a student preacher under the direction of the missionary, at a salary of four dollars a month. He proved himself so faithful and so efficient that he was given charge of the Shiuhing Church when Dr. Graves went on furlough in 1862. He died a few years later, but in life and death left a testimony that created a profound impression.

A Prolific Seed

However, quite early in the history of the Chinese Protestant Church attempts were made to use the more effective discipline of school training. The catholicity of mind and method characterizing the pioneer of this Church in China makes it possible to find the seed germs of practically all the multifarious activities of modern missions in the life work of Robert Morrison. Not only the more familiar departments of evangelism, educational work, and medical service; but Bible translation, the preparation, printing, and circulating of Christian literature, and dictionary and language study text-books, the dissemination of general information about China, the fostering of international good will, plans for co-operative work—all these and more had their place in his prodigious and yet well-balanced ministry. In 1813 he writes regarding his scheme for founding a Training Institute at

Malacca, indicating one of the results which he had in view: "The first triumphs of the Gospel will, I think, be by means of native missionaries and the Bible—the spring that gives motive to these, under God, European Christians. We want organised co-operation."

The Firstfruits

The pioneer in systematized theological training on behalf of China was probably Dr. James Legge, who in 1840 became Principal of the Anglo-Chinese College at Malacca. In 1843 he wrote: "He will prove the most efficient laborer who shall raise up workers from among Chinese young men—men who are able to teach others also. Such youths must on the one hand be pervaded with the idea that they have a great work to do, and yet must their preparation for it be made so that they shall not be puffed up. Lessons of self-denial, simplicity, entire consecration to one object, and spirituality of mind must be inculcated upon them at once by precept and example. Without such men the work cannot be done." And he goes on to state an intensely suggestive example. "What were the old Nestorian missionaries to China compared with modern Protestant ones? Not a tithe so civilised, not half so learned, not more devoted in spirit. To what then was their greater success owing? To this, I believe: that they were natives of the East, operating on their own countrymen, or upon others, in everything but religion on a par and of a hue with themselves."

One at any rate of Dr. Legge's pupils measured up to his high ideal and proved the wisdom of his words. Ho Tsun Shin came to the College at twenty years of age with a good Chinese classical education and some knowledge of English. Dr. Legge taught him Western knowledge, specially general and church history, read the Scriptures

and various works on theology with him and also instructed him in Greek and Hebrew. Before the completion of three years in the College he could read fluently both the Old and the New Testaments in the original, and could actually compose in Hebrew. This young man went with Dr. Legge to Hongkong when the China headquarters of the London Missionary Society were removed to that newly ceded port in 1843. Although repeatedly offered five times the salary he received from the Mission to take service under the Hongkong Government or in mercantile houses, he continued to work with Dr. Legge for over twenty years. Not only was he a scholar and an able co-laborer in literary work, but he was also a most effective preacher. One evening he was addressing a crowded audience on the story of Job. When he described Job taking a potsherd to scrape himself he stooped down as if to pick one up, and Dr. Legge, standing in the crowd, was recalled to self-consciousness by finding his own hands in contact with the tiles of the floor. Looking round he saw that scores of the congregation were also bent double, feeling on the ground, completely carried away by the preacher's earnestness and dramatic skill.

In 1848 Dr. Legge added a theological department to his boys' school in Hongkong. This was however closed in 1856 having proved a failure as a training institute for preachers in spite of the fact that it provided six scholarships of six dollars per month and board and clothing for students desiring such training. The curriculum included algebra, geometry, church and general history, science, and theology.

"Being dead yet speaketh"

Dr. R. H. Graves was another well-known pioneer in the field of theological education. From his arrival at

Canton in 1856 he realised the importance of training native pastors and evangelists. Mention has already been made of his success in training Mr. Au. Early in his missionary career he gathered around him a group of Chinese workers and formed them into a class which he taught daily. This developed into the Graves Theological Seminary of the Southern Baptist Mission of which Dr. Graves was President from its founding until his death in June 1912. Almost his last conscious effort was to attempt a parting message to the teachers and students of the Seminary as they gathered round his deathbed. Dr. Graves also did a great deal of translation work including a number of theological text-books.

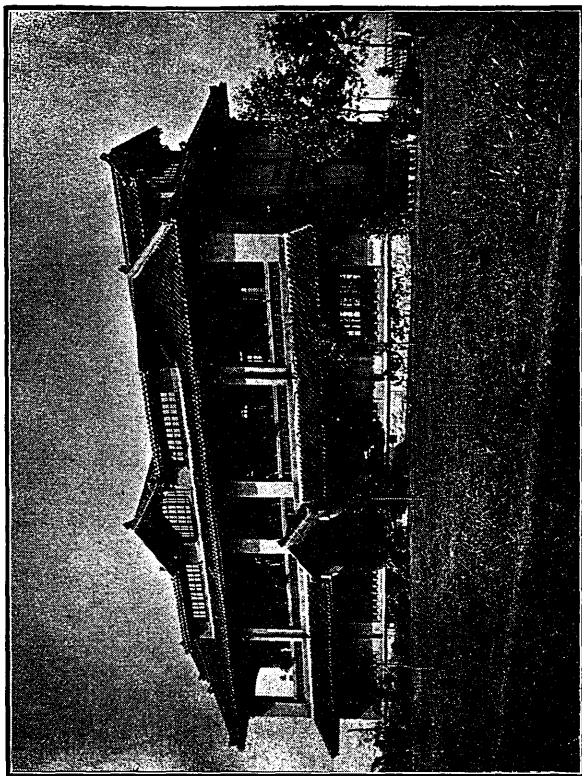
Dr. G. W. Greene taught in the Graves Seminary during his twenty years in China from 1891 to 1911. Dr. E. Z. Simmons also taught in the seminary during his latter years.

A Great Churchman

In 1870 a training school for preachers was opened at Swatow by the English Presbyterian Mission. At the end of 1875 it had seven students and in 1887 there were seventeen students in lower and higher grades. The late Dr. J. Campbell Gibson was for many years the efficient Principal of this school. To him more than to any other one man is owing the union of the different Presbyterian Churches throughout China. He was an ecclesiastical statesman, a profound scholar, an inspiring teacher and a Christian gentleman. We are proud to have his name on the corner-stone of our Union Theological College.

Our German Brethren

During its earlier years the Basel Mission sent several of its most promising students to Germany. After a



FULTON HALL

Recitation Hall used temporarily also for Library and Chapel. The Gift of Mrs. Cyrus McCormick. Named in honor of Rev. Albert A. Fulton, D.D. Completed 1918.

complete theological course they returned to work in the Mission. In 1874 a theological seminary was opened at Lilong (between Sheklung and Kowloon) which in the following year had seven students. This Mission gave its students a most thorough preparation, carrying them through seven years in the elementary school, four years in high school, and four years in the theological seminary. This institution still carries on its efficient service thus celebrating its jubilee this year.

The theological seminary under the Berlin Mission had its beginnings in the apostolic work of Rev. A. Hanspack and his fellow-laborer and successor Rev. F. Hubrig. When the work was handed over to the Rhenish Mission in 1873 there were about forty young men studying in their central school at Canton, some of whom were in a theological class. The Berlin Mission resumed charge in 1882 and carried on the school in co-operation with the Rhenish Mission. Rev. A. Kollecker, D.D. was for many years in charge of the seminary which has trained students some of whom are to be found in the service of most of the Missions in the Province.

“Through Fire and Through Water”

From the year 1875 classes were held at St. Paul's College, Hongkong, for the preparation of catechists under the superintendence of Bishop Burdon. This was carried on until 1897. In 1899 a theological training class was started in rented premises in Canton under one foreign and one Chinese teacher. Owing to disturbances resulting from the Boxer rising and at the invitation of Bishop Hoare, this work was removed in 1900 to St. Paul's College, Hongkong. During the summer of 1906 Bishop Hoare and the theological class, consisting then of four students, were drowned in a typhoon while on an itinerating preaching

expedition. In 1909 the class of nine students was again taken to Canton, quarters being rented in the Berlin Mission compound at Ha Fong Ts'uen and Rev. P. Jenkins was placed in charge. A college building was erected by the Diocesan authorities in 1912 at Shek P'aai, some miles outside of Canton, and into this the theological class was moved under the charge of Rev. G. Bunbury. An armed robbery and other attempts on the building in the spring of 1913 seemed to indicate that this place was unsafe for such a purpose. Shortly afterwards the class moved back to Ha Fong Ts'uen where it remained until the Union Theological College commenced work in 1914. The work carried on prior to the union had resulted in the preparation of eight ordained pastors and about twenty catechists.

Another Veteran Teacher

The American Presbyterian Mission founded its theological seminary at Canton in the year 1885. Previous to that date a training school had been conducted for many years. "Young men were received and taught without reference to their Christian character, and the wild hope that by some hot-house process they could be developed into preachers failed of realization." When the training school was properly organized, only Christian young men, introduced and vouched for by some member of the Mission were received. Those looking forward to evangelistic work were formed into a distinct class, admission only being granted after satisfactory examination as to piety and fitness. A committee of three of the older Chinese preachers was appointed to assist the Mission in an inquiry into the moral character of the applicants. The course in the seminary covered three years after which graduates were employed as preachers. After engagement a further three years' course of study was prescribed with

examinations at the end of each year, upon the result of which depended promotion and increase of salary. Men who had completed the above preparation and had continued their service for another three years could take a still higher course with a view to license by Presbytery and ordination.

When the school was reorganized Dr. H. V. Noyes was withdrawn from directly evangelistic work in city and country and placed in charge. He held the position of President of the Theological Seminary until his death in January 1914. During that time 159 graduates went out from the institution, also many students who had taken only part of the full course. One day when Dr. Noyes was still a young missionary he was visiting the north part of the city and noticed a scaffolding erected round the Flowery Pagoda. Some repairs were being carried on. He climbed up and up until he was several feet above the top and from that vantage ground he had the best view of the city enjoyed by any foreigner before aeroplanes arrived. That incident was typical of the man. From the beginning he had a very high ideal for the Chinese Christian ministry as evidenced by a paper he read before the Canton Missionary Conference in 1869 wherein he makes out a strong argument for the most thorough preparation, including a reading knowledge of the English language.

High ideals did not however blind him to the practical situation. In 1899 a normal department was opened which admitted older men who had the qualifications of approved Christian character and a good Chinese education. This class was graduated after a two years' course. In 1902 Dr. Noyes reports: "The men who take this shorter course, if thoroughly in earnest, can do effective work of the kind so much needed, but do not remove the necessity for another class who begin earlier in life, take a much

more thorough course, and who in the long run will be the leaders in the Church."

In 1912 the American Presbyterian Mission took steps to place the theological seminary, hitherto a department of the Pui Ying School, under an independent administration. The New Zealand Presbyterian Mission had contributed Rev. G. H. McNeur and the Canadian Presbyterian Mission Rev. W. R. McKay to the teaching staff. It was felt that these Missions and the United Brethren Mission should have part in control. During 1913 negotiations were in progress to make the Fati Theological Seminary a union institution, but in view of the recommendations from the Mott Conference regarding theological training it was agreed that the higher grade theological classes should be handed over to the proposed Union Theological College. The Bible School was still to be carried on at Fati under the name of the Fati Theological Institute. However, the following year it was decided to merge the lower grade work, as well as the higher, in the new union institution. There were 31 students in the two grades during the last school year 1913-1914.

"The World is my Parish"

The English Wesleyan Mission in its earlier days followed a plan thus described by Dr. B. C. Henry in 1884. "From the more advanced pupils in the day-schools, or from among the promising young men in the church the Mission selects a class called student preachers. These are placed in the chapels under the supervision of the missionaries, and associated with the older assistants. They are employed in the beginning as chapel-keepers or colporteurs, and courses of study laid down for them from year to year. By a system of competitive examinations at the end of each year they are graded and classified. Once admitted

to a certain class, they are in the way of promotion. In this way the work of training young men falls equally upon the different members of the Mission; and changed about from one chapel to another, they receive impressions from each. There is a charm about this method and an emphasis laid on the personality of the missionary that leads him to bring all his influence to bear in developing and directing the mind of his pupil. Written examinations are required, the pupils of one being examined by the other members of the Mission. The course of study is very similar to that pursued by the Presbyterians, and the standard of scholarship attained about the same in both."

In 1890 this interesting method was abandoned and a theological institution opened in Canton to meet the Mission's growing need of pastors, evangelists and teachers. The regular course consisted of three years' instruction to resident students, but voluntary church workers were also invited to take short courses in Bible study and training in Christian service. During 1906 the curriculum was broadened with a view to keeping abreast of the educational advance in China. The institution was of great value to the Mission and only ceased to function when the work was merged in that of the Union Theological College in 1914.

Our First President

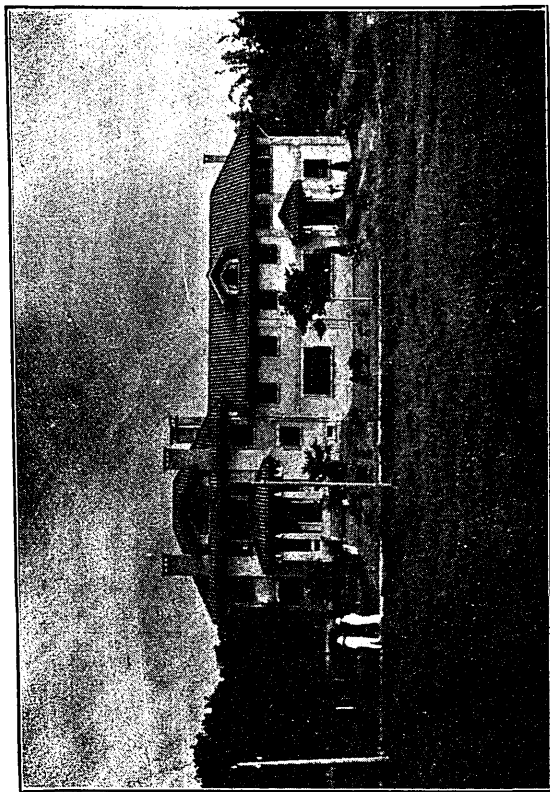
From 1895 to 1900 the South China Mission of the American Board conducted a training school in rented quarters at Canton. The main object was to train a few young men to become evangelists in the numerous out-stations. The theological training department was not supported by the Board but by gifts from Chinese Sunday Schools in the United States, and from gifts, Chinese and foreign, on the field. Rev. C. A. Nelson was in charge of the work with capable Chinese assistance. The course

covered three years but some students only took a year or two before being sent to work. While most of the students belonged to the Congregational Church, several were from the United Brethren Mission. Considering the short duration of its history this school produced most remarkable results. Seven of the men who received training are ordained and still in the ministry. The institution was discontinued because it did not receive the support of the Board, and because Mr. Nelson was assigned to evangelistic work in country fields.

The Apostolic Succession

The London Missionary Society's earlier efforts under Dr. Legge have already been mentioned. During the past twenty years two attempts have been made to meet the need for trained preachers. In 1902 Rev. T. W. Pearce opened a training class for evangelists in Hongkong in which he gave a course in Biblical knowledge and theology. Some six men were trained, several of whom did good work. It could not be carried on permanently however, and for a year or two a few men were sent to the Wesleyan Mission School. Later, in 1909, the Independent Church connected with the Society in Canton organized a class for the training of preachers and evangelists. Rev. Yeung Seung Po, who had just been called to the pastorate of that church, and who had some experience in such work as well as many qualifications for it, was asked to take charge. At the invitation of the Chinese, Rev. W. W. Clayson was designated for the work by the Mission and some Chinese help was also secured. A class of eight or nine was gathered. A four years' course was outlined, the first being preparatory, and the curriculum covering instruction in the Old and New Testaments, theology, church history, comparative religion and other subjects. The class was carried through

the whole course, Rev. A. Baxter giving some assistance. Early in 1913 Mr. Yeung removed to Peking and about the same time the Mott Conference brought forward proposals for union work in theological training which had the hearty support of the Mission. The remaining students were placed in the Presbyterian Seminary at Fati pending the consummation of the union. Rev. Yeung Seung Po subsequently gave expert service as teacher of comparative religion in the Union Theological College until his death.



ST. ANDREWS HALL
The Church Missionary Society Hostel. Completed 1919.

HISTORY OF THE CANTON UNION THEOLOGICAL COLLEGE

1914—1924

JOHN STEWART KUNKLE

THE Canton Union Theological College is both international and interdenominational. The members of its Board of Directors come from England, New Zealand, Canada, the United States and China. Eight denominations have representatives on her teaching staff. Although the school was regarded at first as an experiment, and entered upon with much hesitation and fear, the ten years of its history have brought confidence in its method of co-operation and assurance of the success of its work.

Organization of the Union

Representatives of the churches and missions of South China came together at Canton, January 30, 1913, for a week's conference under the leadership of Dr. John R. Mott. Among the subjects discussed was the need for more advanced theological training. The conclusion arrived at found expression in the following minute:—

“In view of the fact that representative men from nine missions present in this conference have stated their desire to unite in theological work in Canton, that two others have stated that their first difficulties lie with relation to their Boards, and that the Y. M. C. A. and the Canton Christian College will certainly make every effort to feed such an institution, a member of the Conference has been chosen to convene a committee of representatives from the various missions to take this matter seriously under consideration. Each Society is urged to free a man and furnish the

necessary funds for such work and to place the management of the school entirely in the hands of a local Board. The entrance requirement should be a Middle School certificate and all lower grade theological training should be done entirely separate from this institution."

Representatives of twelve missions held several meetings under the chairmanship of Rev. George H. McNeur. It was finally decided to submit the following resolution to the missions:—

"That this committee of representatives strongly endorses the recommendation of the 'Mott Conference' held at Canton and urges that steps be taken as soon as possible to establish a union high grade Theological College in affiliation with the Canton Christian College."

But this proposition met with three difficulties:—
(1) Some missions questioned the wisdom of the proposed connection with the Canton Christian College. (2) There was a difference of opinion as to the advisability of having a lower grade course in addition to the higher. (3) Four missions were already committed to union in the Theological Seminary at Fati. The response from the missions was thus quite discouraging.

Hope for the new institution was only revived by the subsequent action of the American Presbyterian Mission. This mission had built up the Fati School and could not, without a struggle, put it aside for the projected institution. It was able however at length to take the following action:—

"We recommend that our mission unite with other missions in establishing a high grade theological seminary, and that we take full and proportionate share in the provision for teachers, buildings and current expenses on the following conditions:—

1. That our Board approve and provide the necessary funds and force.
2. That the Theological Seminary be separate in organization and location from all other educational institutions."

Another meeting of the representatives of the missions was called. The former action was rescinded.

Attention was directed to a form of organization which would command the confidence of all and meet every difficulty as it arose. A plan was soon agreed upon and in the form of a constitution was submitted to the missions and churches of Kwangtung. In a letter sent with it the following explanation of the plan was given:—

“1. The permanent location of this College should be decided by the test of experience. Work will probably be begun in temporary or rented premises. This will not require a large initial outlay.

2. The Hostel plan is recommended so that any mission or church, if it so desires, may have its own students under its own supervision and give in the hostels any special denominational instruction considered necessary.

3. The primary purpose of the College is to train men who, by virtue of spiritual experience and superior intellectual equipment, shall be fitted to occupy positions of leadership in the Church. Nothing is said however in the plan of organization regarding the standard necessary for admission. This is because several Missions are desirous that the College should have two grades and prepare also evangelists to meet the present pressing need. Post-graduate courses for preachers would also be provided.

4. The Committee has tried to frame a constitution under which there may be the closest co-operation between the Chinese Churches and the foreign missions. It was necessary that the initial steps should be taken by the representatives of the Missions and for some time the heavier share of the work may be in the hands of the Missions; but, to ensure permanency and efficiency, we feel that the College should be made increasingly, both as regards support and control, an enterprise of the Chinese Church.

5. It was not considered necessary at this stage to outline a statement of belief to which uniting churches and missions should subscribe. The Provisional Board of Directors, representing as it will, the uniting bodies, can be trusted to take such steps as are considered wise in safeguarding the evangelical character of the College.”

March 17, 1914 representatives of seven missions which had approved the constitution, met to form a Provisional Board of Directors. The missions and their representatives were as follows:—

American Board Mission	...	...	...	Rev. C. A. Nelson
Wesleyan Methodist Missionary Society	...	...	...	Rev. E. Dewstoe
American Presbyterian Mission	...	...	...	Rev. A. J. Fisher

New Zealand Presbyterian Mission	...	Rev. W. Mawson
United Brethren Mission		Rev. C. W. Shoop
Church Missionary Society		Rev. P. Jenkins
London Missionary Society		Rev. A. Baxter

Before the permanent organization was formed, the number of missions was increased to eight by the addition of the Canadian Presbyterian Mission.

The Opening of the College

Between the organization of the Provisional Board of Directors and the opening of the College six months later much work had to be done. Buildings, staff, funds and students, all had to be found. Considerable difficulty was experienced in finding temporary quarters. Many sites were proposed but were found, upon investigation, to be impracticable. At last it was decided to locate in the western end of the city, using the London Mission building as recitation hall, and houses in the neighborhood as dormitories.

The teaching staff first selected by the Board was as follows:—

Rev. Charles A. Nelson	Rev. Samuel G. Tope
Rev. J. Stewart Kunkle	Rev. William W. Clayson
Rev. Percy Jenkins	Rev. George H. McNeur

All these eventually became members of the staff but it was four years before the list was complete. For the opening of the school only two of these, Mr. Nelson and Mr. Jenkins, were available. Rev. James Henry was secured however as a regular member of the staff, Rev. Alexander Baxter for a few months, Rev. William Mawson for the first term and Rev. Edgar Dewstoe for the first year. The Chinese staff consisted of Rev. Mo Man Meng and Mr. Au Yeung Sau Shek, with Rev. Yeung Seung Po and Mr. Wong Kai Ming as special lecturers.

The Permanent Site

Those who leave the crowded streets of Canton and seek a home in the new suburb at Paak Hok Tung, cast envious eyes at the large stretch of land to the right of the main approach. They wonder how the Canton Union Theological College secured the most desirable site in this delightful locality. The first purchase was made ten years ago when the whole was a barren waste. Fourteen mau of land were bought for \$6,321.00. It was an act of faith on the part of the newly organized Board of Directors who borrowed money to secure this site for the future development of the College. It has been buying land ever since, for the most part in small tracts, with how much tiresome bargaining and with what weary details only those with like experience know. Regarded thus the present site of 85 mau (about 14 acres), at current rates worth \$85,000, is a worthy achievement of ten years. Special gratitude is due the American Board and the New York Woman's Board of the Presbyterian Church in the U.S.A. for special appropriations for the purchase of land.

The General Plan

As early as July 1915, the faculty was instructed 'to draw up a block plan suggesting the best way of placing the necessary buildings on the site and how it should be laid out.' The plan which grew out of this provided for three buildings only; an administration building, a chapel and gymnasium. These were to be placed on the 14 mau of land then owned by the College. The missions were expected to secure sites near by and build residences and dormitories quite independent of this plan.

In January 1917 a communication was received from the American Presbyterian Mission, suggesting a comprehensive plan with 'an arrangement of all the buildings

(with the exception possibly of residences for instructors) connected with the Theological College in one group, the pooling of all land already purchased.'

The Board of Directors thus had before them two plans between which they had to choose. The smaller plan was simpler and easy of accomplishment. The larger plan involved the purchase of much additional land and many difficult adjustments between the missions and the College. The purchase of land was slow and uncertain. Plans for the main building were already approved and the contract let. The larger plan would require location on a tract of land not yet purchased. The site chosen for that building would practically decide the question of the smaller or the larger plan. The Board of Directors voted for the first site one week and for the new site the next. But they felt that the limit of time they could give for the purchase of land required was nine weeks.

The decision thus rested on the speed with which a land transaction could be made. But the more you try to hurry the sale of land the more it is delayed, and the higher the price soars. The nine weeks passed without the purchase. The Land Committee begged for ten days more. This was granted with the understanding that failing the financial adjustment within the time specified, the Building Committee was authorized to begin the erection of the building on the 14 mau. Late in the evening of the tenth day a group of supperless men completed the details of an agreement that meant the placing of the Administration Building on the present site and the adoption of the larger plan. Much credit for this is due to the Rev. W. C. Miller who was at that time, and for many years afterward, Chairman of the Land Committee.

The general building plan is the work of Mr. James R. Edmunds Jr. It is reproduced on another page.

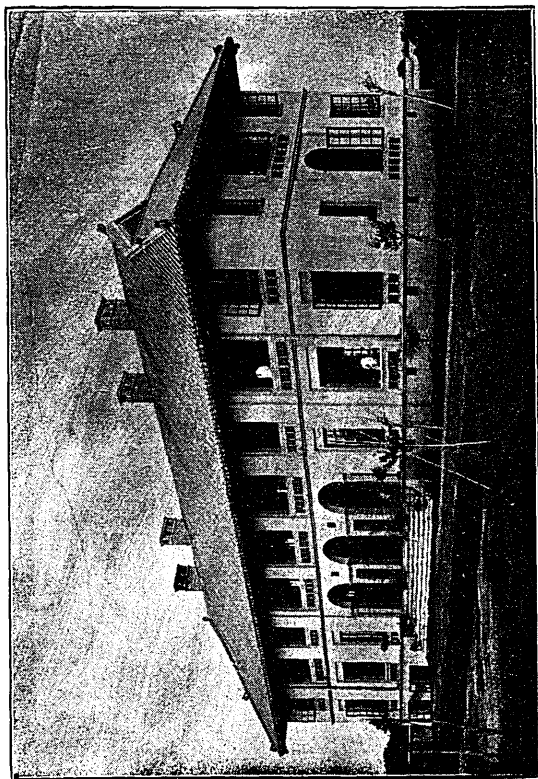
When completed it will provide for 250 students. By a provision of the constitution, each mission is responsible for the residence of its representative on the teaching staff and for the housing and care of its own students. We thus make a distinction between the land and buildings owned and used by the several missions in connection with the College, and the land and buildings owned by the College and used by all.

College Land and Buildings

<i>Item.</i>	<i>Approximate Cost.</i>	<i>Provided.</i>	<i>Still Needed.</i>
	Mexican	Mexican	Mexican
Land	\$40,000	\$29,916	\$10,084
Recitation Buildings ...	46,000	Fulton Hall	23,000
Chapel	30,000	----	30,000
Administration Building	20,000	----	20,000
Library	20,000	----	20,000
President's Residence ...	16,000	----	16,000
4 Residences	28,000	Robert Dollar House	21,000
Equipment	10,000	3,000	7,000
	-----	-----	-----
Total	\$210,000	\$62,916	\$147,084

The providing of these buildings is the joint responsibility of all the societies in the Union. The Board of Directors in April 1920 made an apportionment of the larger part of this responsibility, to which we have added the amount paid to date.

<i>Society.</i>	<i>Apportionment.</i>	<i>Paid.</i>	<i>Still Due.</i>
	Mexican	Mexican	Mexican
Presbyterian Church of U.S.A.	\$50,000	\$48,840	\$ 1,160
Church Missionary Society ...	35,000	----	35,000
American Board Mission	18,000	7,000	11,000
London Mission	18,000	----	18,000
United Brethren Mission	15,000	----	15,000
Wesleyan Methodist Miss'y Soc.	15,000	----	15,000
Presbyterian Church of Canada	12,000	----	12,000
Presbyterian Church of New Zealand	12,000	1,613.38	10,386.62
	-----	-----	-----
Total	\$175,000	\$57,453.38	\$117,546.62



LIANG FA HALL

Dormitory provided by the American Presbyterian, American Board and United Brethren Missions. Completed 1920.
Morrison Hall, a companion dormitory, was provided by the Wesleyan Methodist, New Zealand Presbyterian, Canadian Presbyterian and London Missions and completed 1922.

Mission Land and Buildings

The general plan provides for additional land and buildings held in the name of the missions and for the special use of their members and students connected with the College.

<i>Item.</i>	<i>Estimated Cost.</i>	<i>Provided.</i>	<i>Societies Contributing.</i>
Land	\$20,000 Mex.	\$15,000 Mex.	7 Missions
Hostel	25,000 „	St. Andrew's Hall	C. M. S.
4 Dormitories...	80,000 „	Liang Fa Hall	{ A. B. C. F. M. U. B. A. P. M. (P. N.)
		Morrison Hall	
6 Residences ...	75,000 „	Residence	{ P. C. C. P. C. N. Z. L. M. S. W. M. M. S.
		Residence	
		Residence	
		Residence	
Total _____		_____	
Total \$200,000 Mex.		\$130,000 Mex.	

It will be seen from the above that about 30% of the total needed for College land and buildings has been provided, and 65% of the mission land and buildings. The total provided, \$192,916.00, is 48% of the estimated cost of the entire plan of development.

Buildings

It was two years after a site had been purchased at Paak Hok Tung before money was available for the first building. All this time Dr. A. A. Fulton had been tireless in his efforts to secure funds. On September 30, 1916 we have this official minute :—

The Directors heard with great satisfaction from Dr. Fulton that Mrs. Cyrus W. McCormick of Chicago had made a gift of \$9,000 gold for the erection of the Administration Building of the College.

The question was raised however in regard to the title of the property thus provided for. A letter was sent to the Board of Foreign Missions of the Presbyterian Church, U. S. A. 'asking them either to relinquish ownership of the property to the Directors of the College or give an assurance that it would be applied in perpetuity for the purpose of a Union Theological College in Canton.' Dr. Arthur J. Brown replied January 3, 1917, pointing out that as the Board of Directors was not an incorporated body as yet, the title to the property could not be held by them, but proposing that it be held in trust for them 'pending the final decision of the question whether the Field Board of Directors is or should be a legally incorporated body.'

When this matter had thus been adjusted, the plans of Purnell and Paget adopted, and the contract let, there was the further delay mentioned above of the securing of the new site. The bargain of the eventful night when it was acquired, provided that work on the building should begin the very *next* day. Rev. J. Campbell Gibson, D.D. laid the corner-stone, October 17, 1917, and Rev. J. C. R. Ewing, D.D., Vice Chancellor of the Punjab University, gave the opening address September 15, 1918. The name 'Fulton Hall' was given it at the suggestion of Mrs. Cyrus McCormick the donor, "as a recognition of the many years of devoted work given by Dr. A. A. Fulton to the cause of the Kingdom of God in South China, and of his strenuous services for the College."

The opening of Fulton Hall meant the moving of the College to Paak Hok Tung after four years in rented quarters. As only this one building was ready for use, the students were compelled to live in the attic of this building and in a large mat-shed. St. Andrew's Hall, the Church Missionary Society's hostel opened April, 1919,

provided for some of them, but the mat-shed continued in use until January 1920 when Liang Fa Hall was opened. This dormitory, provided by the American Board, the United Brethren and the American Presbyterian Missions, was named in honor of the first Chinese preacher ordained by Morrison one hundred years ago. Another dormitory, opened in 1922, was called 'Morrison Hall' in memory of the first Protestant missionary to China. It was provided by four missions, the Wesleyan Methodist, the Canadian Presbyterian, the New Zealand Presbyterian and the London Mission.

Some progress has been made also in housing the teaching staff. When the College moved to Paak Hok Tung the only residence on the campus was that of the American Board representative. The staff lived with the students in mat-shed and attic, in rented rooms or at a distance from the College. Residences have since been provided for the representatives of three other missions; the Church Missionary Society, the American Presbyterian Mission, and the New Zealand Presbyterian Mission. An additional residence was provided by the gift of Captain and Mrs. Robert Dollar. Three members of the staff are still living in students' rooms and three live at a distance from the College.

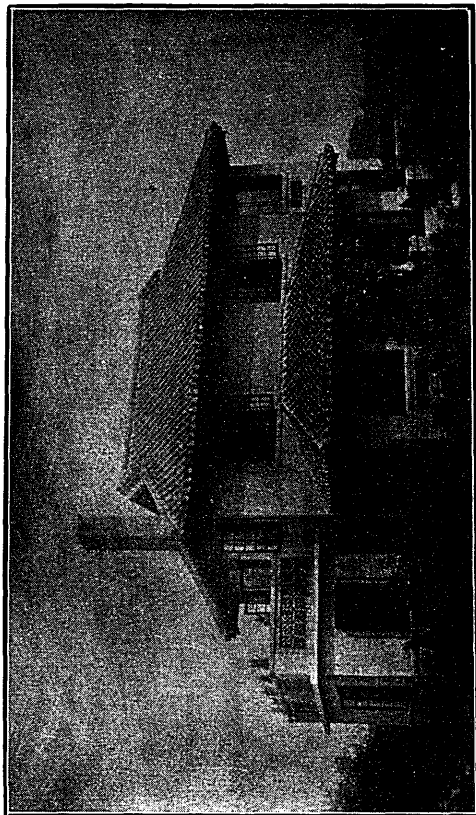
The Teaching Staff

Three members of the teaching staff have been with the College from the beginning:—

Rev. Percy Jenkins
Rev. William W. Clayson
Mr. Au Yeung Sau Shek.

Two teachers began their work the second year of the College:—

Rev. Samuel G. Tope
Rev. Wong Tang Ng.



THE ROBERT DOLLAR HOUSE
The home of Rev. and Mrs. Taam Yuk Sam. The gift
of Captain and Mrs. Robert Dollar. Completed in 1923.

The other members of the present staff of the College began their work in the following order:—

Rev. George H. McNeur	...	...	1917
Rev. J. Stewart Kunkle	...	...	1918
Rev. Obed S. Johnson	...	...	1918
Rev. Charles W. Shoop	...	...	1919
Rev. Taam Yuk Sam	...	...	1921
Rev. Stephen Mark	...	...	1923
Rev. George Lee	...	...	1923

A number of others have been regular members of the staff for a year or more:—

Rev. Edgar Dewstoe	...	...	1914-15
Rev. James M. Henry	...	...	1914-18
Rev. Charles A. Nelson	...	...	1914-18
Rev. W. T. Cheung	...	...	1919-20
Rev. Chiu Koon Hoi	...	...	1920-23

The College has been especially fortunate in those who have contributed part time for work in special subjects:—

Mr. Wong Kai Ming	...	...	Education
Rev. E. B. Ward	...	...	Music
Mr. Lei Ying Naam	...	...	Education
Miss Annie D. Hancock	...	...	Music
Rev. J. Stuart Innerst	...	...	English
Rev. Ernest J. Weekes	...	...	Music
Dr. John W. Creighton	...	...	Education
Mrs. Obed S. Johnson	...	...	English
Mrs. George H. McNeur	...	...	English
Mrs. J. Stewart Kunkle	...	...	English
Mr. G. L. Andrews	...	...	English
Mrs. Percy Jenkins	...	...	Music

The College has had two presidents, Rev. Charles A. Nelson 1914-1918 and Rev. J. Stewart Kunkle 1918—. Rev. William W. Clayson was acting President for the spring term of 1918 and Rev. Percy Jenkins for the year 1922.

Departments and Curriculum

The express purpose of the founding of the school was to provide work of higher grade in theology. There were comparatively few men in 1914 prepared to take

such work. There was not much demand manifest in the churches for men of higher training. After much discussion the Board of Directors decided that there was still need for a lower course. When the College opened in 1914, so few candidates able to take the higher course presented themselves that it was not given. Half of the applicants were not sufficiently prepared even for the lower course and had to be entered in a preparatory class. The higher grade work was not opened until 1916. January 1924 the Board of Directors, after a conference and full discussion of the subject, decided that, subject to the approval of the participating churches and missions, the lower course should be discontinued.

The curriculum for the lower grade as offered for the year 1914-15 contained the following subjects:—

- Chinese Composition and Literature
- Introduction, Text and Exegesis
- Church History
- Dogmatics
- Ethics
- Christian Evidences
- Comparative Religion
- Theory and Practice of Teaching
- Homiletics
- Pastoral Theology
- Music

It was a three year course. In 1916 it was shortened to two years. But as this was seen to be entirely inadequate, it was soon after changed again to three years. The course was reorganized in 1918 as a Bible School. The subjects taught remained very much as before. The following additions indicated a new emphasis:—

- Personal Work
- Sunday School Work
- Personal Religion
- Social Service
- History of the Religion of Israel
- New Testament Theology

The curriculum of the higher grade as offered in 1914, in addition to the subjects then offered in the lower grade, offered the following:—

Logic
Psychology

Greek
Sociology

In January 1918 the Board of Directors appointed a special committee to confer with the Faculty on the subject of the curriculum and courses of study and at the same time to see what could be done to “commend the College to the existing educational institutions in the province, with a view to getting the best men in these schools to enter the College.” The ‘higher grade’ course was re-organized as the ‘College of Theology.’ Some of the courses were made optional and the students were allowed to choose part of their work in the second and third year from a list of electives. Among the new courses offered were the following:—

History of Dogma
Philosophy of Religion
The Social Teachings of Jesus
The Teachings of Paul
Principles and Methods of Christian Education
Social Service
Social Reform
The Country Church
City Evangelism
Organization and Methods of the Y. M. C. A.

A year was added in 1923 making it a four year course. The system of electives was modified. “In the third and fourth year, students may choose their vocational subjects. They are given the option of two lines of preparation, one looking forward to the regular work of the Christian ministry, and the other looking forward to work in religious education.” Among the new courses offered were the following:—

Problems of Philosophy
History of Religion
Principles of Religious Education
Social Problems

Chinese Philosophy
 The Church and Young People
 The Science of Education
 Organization of Religious Education
 Psychology of Religious Development
 The Church and Society
 Church Management
 Educational Administration
 Modern Missions
 The Chinese Church
 Materials of Religious Education
 The Teaching of Adults
 Chinese Buddhism

The Students

The following table will show the attendance each year and the number of graduates:—

YEAR.	ENROLLMENT.				GRADUATES.	
	<i>Higher.</i>	<i>Lower.</i>	<i>Special.</i>	<i>Total.</i>	<i>Higher.</i>	<i>Lower.</i>
1914-5	0	48	0	48	0	0
1915-6	0	60	0	60	0	13
1916-7	8	53	0	61	0	21
1917-8	11	35	0	46	0	11
1918-9	8	32	3	43	6	9
1919-0	11	32	4	47	1	5
1920-1	14	35	3	52	0	5
1921-2	14	26	5	45	4	8
1922-3	12	31	4	47	4	6
1923-4	23	31	2	56	5	4

The Constitution

The College is administered on the basis of a constitution agreed upon by the missions and societies having a part in the work of the institution. It requires that "the instruction shall be in accordance with Evangelistic truth." (Art. 1). In the original form of the constitution the theology of the school was further safeguarded as follows:—

"Only those shall be eligible to membership in the faculty who shall subscribe to the following statement of belief: We acknowledge our faith in Jesus Christ as God's eternal and only Son, who humbled himself to become man, and we acknowledge our acceptance of the Bible as the Word of God, a collection of books written by men who were inspired of God to teach us about Himself and His will."

Two of the Home Boards regarding this statement as unsatisfactory, the following substitute was proposed and adopted:—

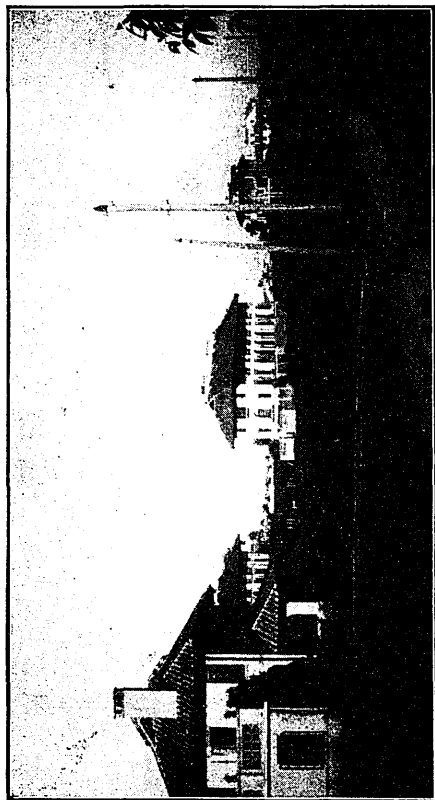
“Only those shall be eligible to membership in the faculty who shall subscribe to Evangelical truth as summarized in the Apostles’ Creed.”

An important amendment in regard to the holding of land was proposed July 5, 1916 and approved by the Missions and Boards. The original form had not provided for the holding of property except in the name of the society contributing it. The constitution was amended to provide for the holding of all property or endowment units by the College in its own name.

The Board of Directors

There are three ways societies and churches may contribute to the work of the College: (1) by providing a teacher, (2) by contributing to the budget of current expense, (3) by contributing to the property or endowment. A teacher with his residence, a yearly grant of \$1,200 Mex., and an appropriation of \$20,000 Mex. to property or endowment is each reckoned as a unit of participation. Each society is entitled to as many representatives on the Board of Directors as it has units of work. No society however may have more than three representatives. The Board thus constituted has now 14 members.

The Board of Directors elects the teaching staff and has final authority in matters of curriculum, property and finance. Made up of those who both as individuals and as representatives of missions and churches are most interested in the work of the school, the Board has discharged its responsibility in a way to command the confidence of all. All the meetings of the Board are well attended. The membership changes little from year to



VIEW OF CAMPUS FROM THE SOUTHWEST
The College has fifteen acres of land and eight permanent buildings.

year. Five out of the seven on the Provisional Board in 1914 are members of the present Board. Rev. A. J. Fisher, D.D., has served almost continuously as Chairman.

The members of the Board are as follows:—

Rev. YUNG PAK

Pastor of Church in Hongkong

Prof. HENRY C. BROWNELL, M.A.

Professor of History, Canton Christian College

Rev. ALZO J. FISHER, D.D.

Associate Secretary of the Church of Christ in China

Rev. JOHN W. CREIGHTON, Ph.D.

Principal of the True Light Middle School

Rev. DUNCAN McRAE

Superintendent of Evangelistic work in Heung Shan District

The Ven. ERNEST J. BARNETT, M.A.

Archdeacon of Hong Kong, Secretary of the C. M. S. South China Mission

Rev. PERCY JENKINS

Old Testament Department of the Canton Union Theological College

Rev. ALEXANDER BAXTER

Professor of Religion and Supervisor of Religious Work,
Canton Christian College

Rev. FRANK H. WILKINSON, M.A.

Superintendent of Evangelistic work in the Fa Uen District

Rev. CHARLES W. SHOOP, B.D.

Superintendent of the United Brethren Mission

Rev. EDGAR DEWSTOE

Superintendent of the Wesleyan Methodist Mission and Principal
of Haigh College, Fat Shan

Mr. KWAN YAN CHOY, M.A.

Principal of the Union Middle School

Rev. MO YUNG IM

College of Theology, Class of 1919, Church of Our Saviour, Canton

Rev. J. STEWART KUNKLE, M.A.

President of the College

Relation to Other Schools

Some progress has been made toward the development of a system of Christian schools in the province. The Canton Union Theological College is recognized as the school of theology of this system, and as such is represented on its Board of Education. The question of the relation of the Canton Union Theological College to the Canton Christian College has been the subject of discussion and negotiation over a period of ten years. There are really three questions:—

(1) The first suggestion was that the Theological College be located in close proximity to the Christian College. This did not meet with the approval of the missions. The Theological College was accordingly developed on its own site at Paak Hok Tung. The question of removal to the Christian College site has been raised since. But the Board of Directors has felt that the Theological College could best fulfil its mission by developing in a special life and atmosphere of its own.

(2) Mutual recognition. July 1918 articles of affiliation in academic work were agreed upon by the two institutions.

(3) Affiliation. A scheme of affiliation worked out by representatives of the two institutions was adopted by the Board of Directors of the Union Theological College April 1920, and by the Council of the Canton Christian College soon afterward. Its main provision was as follows:—

“Though the adoption at the present time of the name Canton Christian University would be premature, yet the Union Theological College recognizes that this or some equivalent title will be adopted by the Canton Christian College when the facts warrant it. When this step is taken, the Union Theological College shall be regarded as an affiliated institution of the Canton Christian University, and the theological instruction given by the Union Theological College shall be the only theological instruction given in the name of the

University. From this time forward, both before and after the consummation of the University system, the Union Theological College shall be regarded as an affiliated institution of the University enterprise and known as its School of Theology."

Negotiations on this plan were held up by the failure of the Board of Trustees of the Canton Christian College to take action upon it.

The College in the Missionary Program

The Canton Union Theological College was begun in response to a demand felt by the representatives of the missions and churches met in conference in regard to Christian work in South China. The plan for the school was approved by the churches and missions of the province as represented in the Kwangtung Christian Council. The conference of Christian leaders under the auspices of the Board of Co-operation in 1919, approved the work of the Canton Union Theological College (See Program of Advance, VIII B). The vital relation of theological training to the whole work of Christian missions was recognized:—

"We cannot lay too strong emphasis upon the importance and urgency of providing for theological education of a high grade for the Chinese. The future of the Chinese Church largely depends upon its pastors, whose efficiency in turn depends upon the theological education they acquire." (Program of Advance, Art. VII).

The work of the College has been carried on largely by eight missions, but in the expectation that all Christian forces in South China would eventually have a direct part in it. Its mission, it has held, is to the whole church of South China. Its staff has been ready to assist in every co-operative movement. Rev. George H. McNeur on his appointment to the College gave the major portion of his time to the work of "general organizing secretary of the evangelistic work of all the churches in Canton."



A PREACHING BAND

Boarding a slipper boat for evangelistic centers in the city.

Chinese Participation

While the Canton Union Theological College was organized by foreign missionary societies, it was with the professed aim that it might be made "increasingly, both as regards support and control, an enterprise of the Chinese Church." The constitution was approved by the Kwangtung Christian Council made up of representatives of the missions and churches of the province. The first Board of Directors invited the following Chinese leaders to meet with them:—

Rev. Wong Tang Ng
Rev. Mo Man Meng
Rev. Lo Yat Sun
Rev. Yeung Seung Po

Later Rev. Chiu Koon Hoi joined them as the representative of the Kwangtung Christian Council.

The Advisory Council was organized July 1919. As first constituted, it consisted of the following members:—

Mr. Leung Siu Choh
Prof. Chung Wing Kwong
Rev. Chau Tsuen Hing
Rev. Frank Lee
Dr. Lau Tung Shang
Rev. Mok Shau Cheung
Mr. C. S. Lowe
Principal Kwan Yan Choh
Mr. Sz-to Wai

The purpose of the Council is as follows:—

"To advise the Board of Directors from time to time in matters pertaining to the Union Theological College, and to plan with them the development of theological education in South China."

The members of the Council are as follows:—

Mr. LEUNG SIU CHOH, *Chairman*
General Secretary of the Canton Y. M. C. A.

Mr. KWAN YAN CHOH M.A., *Secretary*
Principal of the Union Middle School

Rev. CHAU TSUEN HING
Evangelist

Rev. LEI YUK CHIU
Superintendent of the Chinese Presbyterian Missionary Society

Rev. MO YUNG IM
Church of Our Saviour

Mr. CHAN TSAAP NG
Senior Professor of Chinese, Canton Christian College

Dr. LAU TUNG SHANG
President of the Canton Y. M. C. A.

Mr. KO KOON TIN
Canton Christian College

Rev. CHIU KOON HOI, B.D.
Secretary of the Church of Christ in China

The Canton Union Theological College is the recognized training school of three Chinese Churches; the Chung Wa Shing Kung Ooi, the Sun To Ooi, and the Church of Christ in China. The last of these has undertaken to raise \$20,000 Mex. toward the endowment of the school. The Canton Union Theological College Association of America, consisting of representatives of Chinese Christians of all denominations, in the United States and Canada, has undertaken to raise a like amount for scholarship endowments.

EVENTS BY YEAR

1914—1915

The Canton Union Theological College opened October 1, 1914.

First purchase of land at Paak Hok Tung site.

Offer to German Missions to care for their students.

Gift of \$9,000 Gold from Mrs. Cyrus McCormick for first building.

1915—1916

First class graduates June 1916.

1916—1917

Higher department opened.

1917—1918

Dr. Albert A. Fulton raises funds in America.

Corner stone of Fulton Hall laid October 17, 1917.

Mr. Kunkle elected president of the College.

1818—1919

College is moved to Paak Hok Tung.

New curriculum adopted.

St. Andrews Hall opened April 1919.

General building plan adopted.

1919—1920

Liang Fa Hall opened January 3, 1920.

Advisory Council organized.

College publishes three books by Mr. McNeur.

1920—1921

Alumni representative on the Board of Directors.

Gifts from the American Board and from the Women's Board of the Presbyterian Church, U.S.A. for the purchase of more land.

1921—1922

Mr. Jenkins acting president for the year 1922.

Large gift of books for the library.

1922—1923

During bombardment of Canton a shell strikes Fulton Hall.

Morrison Hall dedicated.

Canton Theological Association of America organized.

1923—1924

Two new residences.

College course made four years.

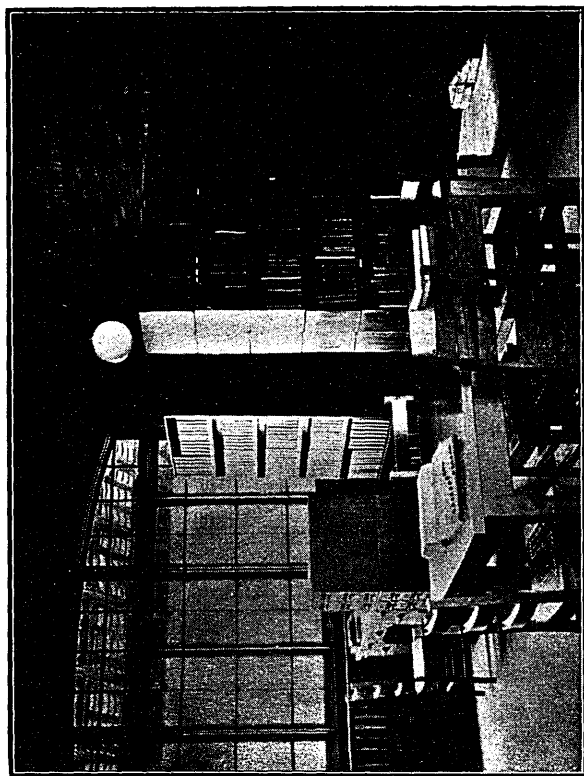
Extension work in city.

THE BUILDING UP OF A LIBRARY

JULIA MITCHELL KUNKLE

THE first stirrings of a library at the Union Theological College was in 1914-1915, the first year of the union, when Mr. Clayson and Mr. Mo Man Ming "made efforts to secure suitable books for the beginning of a library." This, and the fact that a few Chinese books were purchased during that year, is the only reference to the subject in the minutes or reports of the College until January 1918 when a gift of \$100 gold was made by Dr. John Swan of Canton, in memory of his father. An appropriation of \$60 Hongkong was voted that year to bring this amount up to \$200 Hongkong Currency, and this sum was expended at once for theological books in Chinese. They ran to about 500 volumes and included practically everything of value in this field that had been put into Chinese up to that time. The books were attractively bound in blue cotton cloth, Chinese style, and placed on pigeon-hole shelves.

In that same year a beginning was made of an English collection with \$25 gold given by Mrs. Arthur Mitchell of New York. Dr. Schaff's gift of his father's monumental "History of the Christian Church," and volumes sent by individual members of the staff at Western Seminary, the Yale School of Religion, Union Seminary and a number of other individuals here and abroad, built up the collection to 152 volumes. This beginning, while small, was a good one and set a standard which has enabled us to exclude the lumber which so often finds its way to theological libraries, especially when they are beyond seas and so, for some



A CORNER OF THE LIBRARY
Four thousand Chinese and English books temporarily
housed in a room in Fulton Hall.

reason, supposed to be less discriminating, or at any rate less able to resist ill-considered beneficences.

The following year the Chinese collection climbed to 600 volumes. The English books ran up to over 2000. One of the most valuable additions was the new "Encyclopedia of Religion and Ethics" sent by Mrs. Turner of Philadelphia. Generous gifts were made by the Macmillan Company, Scribner's, the Commercial Press of Shanghai and others, and many volumes which have proved useful were sent by the Library of Western Seminary.

In this year the American Presbyterian Mission elected as their librarian Mrs. Kunkle, the College librarian, and voted to place their collection with the books belonging to the College, with a special book-plate to preserve their identity. Their example was followed in 1924 by the New Zealand Presbyterian Mission which placed a valuable collection of Chinese Classics (with translation) on the College shelves as a loan from their mission.

A system of loan collections was begun in 1916 and continued for several years. Books belonging to Mr. Noyes, Mr. Dewstoe and Mr. Baxter have been kept during their successive years of absence with profit to the College and satisfaction to the owners who were able in this way to have some of their best books used and cared for during their furlough and returned in better condition than would have been probable if they had been simply stored during their absence. At present we are caring for several hundred volumes belonging to Mr. James Henry, formerly on our staff, and Mr. Kaan Yan Man now in Peking. All such loan collections are classified and shelved with the College books so that the reader does not need to look in two places for the volumes he may be needing.

In 1920 the librarian was away on leave of absence for more than half a year. An appropriation of \$100 was

made in this year for the purchase of English books urgently needed in connection with courses then being given. Since that time almost all the library appropriation has gone into the upkeep of the collection, the purchase of Chinese books and new shelving to meet the rapid expansion. The books already moved from their first home, a small room in Fulton Hall, were lining the walls of a room three times as large. The latter part of this year brought additions from the library of Hartford Seminary, Union Seminary, Smith College, the Forbes Library of Northampton and many individuals.

Upon the return of the librarian in December the Chinese books were classified and catalogued, a labor of many months in which the work, as far as the catalogue went, had to be done through a Chinese writer. The classification of the English books, according to the Dewey system, was also completed in 1921, but the index card-catalogue was only about three quarters finished when the librarian went home on furlough in January 1922.

During this absence Mrs. Obed Johnson and Mr. Chiu Koon Hoi were in charge. Many additions to the English collection were received this year from the library of Dr. Marvin R. Vincent of New York and several other friends, and from Dr. Charles Gillett, former librarian of Union Seminary. Dr. Gillett's gift of some 500 volumes was a notable event.

The furlough year proved to be a harvest year. On the journey homeward a beginning was made toward a Biblical museum, through objects collected in Palestine. In Europe prints were purchased illustrating the finest achievements in religious art. In America good books and pictures were collected from many friend, and the librarian had the satisfaction of converting the money received from talks on China into the best books obtainable on the subjects

in which the collection had been weakest. Mr. Kunkle also placed to the credit of the Chinese collection the sum received from his course of lectures on Chinese religions.

Ten boxes of books new and old, acquired while at home, reached the library early in 1923 soon after our return. These included a second splendid gift from Western Seminary. A good beginning was made in the purchase of new books in Chinese covering a wide range of subjects, and this collection is growing as fast as we can hear of the publication of books that are worth while. Later in the year the English library received a large increase with the loan of the library of Mr. Kaan Yan Man, a modern and valuable collection of books on religion, theology, philosophy, pedagogy, economics, social welfare, religious education, etc. Mr. John Temple of the Wesleyan Mission has presented the library with a number of books which have been appreciated, and Mr. William Miller of the American Board Mission, now on furlough, has sent several checks, a welcome addition to the book fund.

A growing use is being made of our bulletin boards. We have space where ten pictures can be shown at once with explanation and comment appended. In this way we can demonstrate the range of a single artist, or show by a series of pictures the story of some epoch, or present events in the life of single individuals. Just now we are running a series of scenes in the life of St. Peter and St. Paul, while in Holy Week the successive events during the close of Christ's life were shown. Good copies of good pictures are always acceptable for the library files and if, as we hope, we should some time be so fortunate as to acquire a good projecting lantern, rich use could be made of these pictures.

While our present book collection of 4,000 volumes (including loans) is not remarkably large, it involves, in



A GAME OF VOLLEY-BALL.
Students at their favourite game.

this country and climate, an amount of care that would surprise readers in temperate climates. Until about three years ago the janitor and the librarian, with the occasional help of the Chinese scribe, were able to do all that was necessary for the upkeep of the library. Directing the carpenter and the book-binder, pasting in book-plates as new books were received, classifying the books and shelving them by subjects, typing the catalogue cards, kept the librarian fairly well occupied. But in addition to this was the labor of varnishing every cloth-bound book, to preserve it against the ravages of cockroaches who eat not only bits out of the binding but whole tracts, so that it is sometimes necessary to open the book in order to find out what it treats when the insects have eaten the title completely away!

Sometimes in the case of loaned books it has been necessary to scrape and brush, and in some cases wash with a damp cloth, books that have been attacked by white ants. Many a book that looked hopeless at first could by cleaning and varnishing be made presentable. Then, less often but occasionally in the case of loaned books, bookworms had begun their work. This is the greatest danger to which an oriental library is exposed. It is better to reject every book that has been so attacked, but when a volume forms part of a series or is of special intrinsic value, it must be saved. The book then has to be thoroughly sunned and then smartly beaten to dislodge the eggs that are buried in the binding. This is a long and tedious process only exceeded by the patient brushing of every page which must follow, finished off by painting every affected surface with formaldehyde or a solution of corrosive sublimate. A few hours of work on worm-infested books makes the most enthusiastic librarian wish that the whole world were illiterate and would remain so.

Two students work an hour a day dusting the books and wiping off the mould which gathers quickly in the damp weather but does no harm if not allowed to remain. Until this year the librarian has done most of the varnishing, but an assistant has been found who, after a period of apprenticeship, has been able to learn this somewhat difficult art which when well-done improves the appearance of the book but when illdone greatly impairs it. Another student has charge of the circulating department. These four men have relieved the librarian of a large amount of routine work and at the same time have appreciated the opportunity thus offered for self-help. Books kept under lock and key, behind glass doors, do not require so much care; but books so kept are never used so freely and that is what our books are for-use. That is why we keep them on open shelves and that is why we invite all who read this report, who are near enough to do so, to come and use our collection.

JULIA POST MITCHELL,

Librarian.

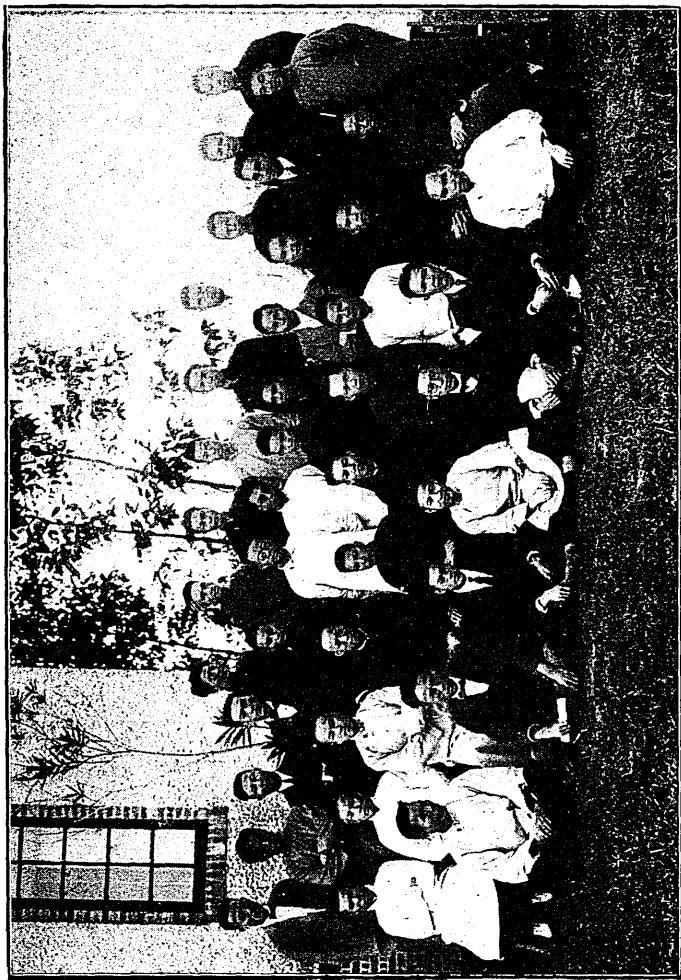
STUDENT ACTIVITIES

BY IP KAI FONG AND STEPHEN MARK

THE largest student organization at the Canton Union Theological College is the Y. M. C. A. Its membership includes all the students enrolled in the Theological College and in the Bible School. The nature of its organization is similar to other student Y. M. C. A.'s, functioning through the nine departments—Evangelistic, Intellectual, Athletic, Social, Educational, Musical, Financial, Literary and Student Government,—the first six being the more active ones.

The Evangelistic Department serves the students on the one hand by arranging meetings of a purely religious nature for them, and on the other enlists the students in making surveys, in doing personal work, in conducting preaching services in this and nearby communities. The large number of domestic servants and factory workers in or near Paak Hok Tung, the churches in Honam and Canton, and the City Reformatory offer excellent opportunities for evangelistic efforts.

In years past the Educational Department conducted a free half-day school for children in nearby villages, and also a free night school for adults here on the campus; but on account of difficulties of time and place these efforts have been given up. The department now puts on meetings of either an educational or religious nature for Paak Hok Tung working people on Wednesday and Saturday evenings. The results of these meetings are so satisfactory that a special social hall is being planned for them.



PREACHERS OF TO-MORROW

Of the students of the first ten years, 79 are now preaching, 11 are engaged in religious education and 3 hold executive positions in the Church. The total number of graduates is 96. The attendance for the year 1923-4 is 52.

The work carried on by the Intellectual Department highly commends itself to the students by virtue of its interest in spite of the fact that much of it is evanescent in character. The reading-room with its periodicals is maintained by this department. Oratorical contests, and especially debates in which the students take the main part, keep up the interest not only of our own members, but also of outsiders, who either take part in them or constitute the larger part of the audience.

That the Athletic Department plays an important part in the life of the students is to be expected. Although the student body is small, the proportion interested in physical training is high. The students have been playing volley ball with unfailing interest to the exclusion of almost every other kind of exercise. Games are often arranged with various other schools. The history of these contests makes a proud record for our volley ball teams.

The Social Department concerns itself particularly in providing amusement and in finding ways for the students to gain proficiency in the art of entertaining others. A number of social meetings, picnics and trips to places of interest is provided for during the year. The most recent endeavor has been to organize a dramatic club to prepare moral and religious plays in order to reach the crowds with the Christian message.

The work of the Musical Department is seen in the male quartette and in the new interest in Chinese musical instruments. An orchestra consisting of half a dozen of the softer instruments has revealed real talent and possibilities in this field.

The responsibilities of the Literary Department have been taken over by the Publication Committee which, subsidized by appropriations from the College, has been able to put out one number of "The Theological Student"

every semester, each number containing a hundred or more pages.

A branch of the White Cross Society has been formed recently, its aim being to help develop the spirit of Christian service, and promote the devotional life. Meetings are usually held on Sundays, but no regular time nor place is determined in advance. Yielding to such suggestions as may arise at the time, members gather and devote themselves to meditation and worship. About half of the student body has joined this group.

As the above organizations represent the whole student body it can be fairly said that these broad outlines give a true picture of the student life and activity at the Union Theological College. It is evident that Christian service is put where it should be in the plan, while the devotional side and the social aspect are by no means neglected.

THE ALUMNI AT WORK

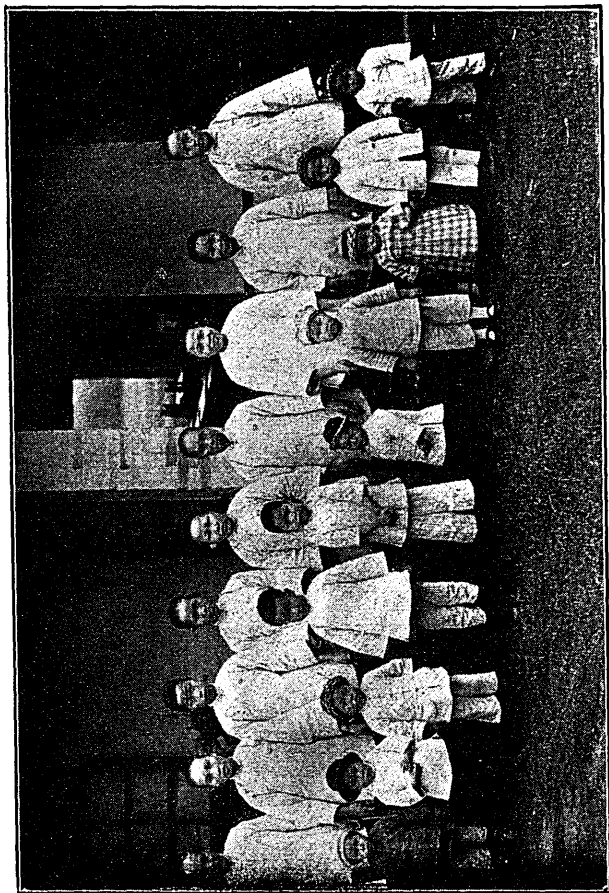
TAAM YUK SAM

THE Canton Union Theological College has completed a decade of active service in the south, training students for all kinds of religious work. In these first ten years ninety six have completed one or other of the courses of study in the College and have been duly graduated. Twenty-nine others have taken a year or more of work in the school. Seventy-nine of these are now at work as Christian ministers, eleven are engaged in religious education. A few have executive positions in the church at large. No phase of Christian work in South China but has felt the influence of the graduates of this school.

The geographical area covered by the graduates of this school is becoming more extensive and wide-spread each year. The fifth anniversary bulletin shows the alumni at work in only two provinces. But to-day the Union Theological College alumni have assumed important work all over the world: in the northern provinces of China, in Japan, in the United States, Canada, Australia, New Zealand and the East Indies.

The Alumni Association

As the number of alumni increased and their geographical distribution became more wide-spread it was considered that an organization was necessary to keep the graduates in a close friendly fellowship and to enable them to render whatever service they could to their Alma Mater.



THE REST OF THE FAMILY

Some students of the Elsie Berkeley School for preachers' wives. The wives and children of a number of our students are being housed in a temporary building near the College.

Consequently in the summer of 1917 the "Alumni Association of the Canton Union Theological College" was organized with the Rev. Lei Yuk Chiu as president and Mr. Taam Ping Kong as Treasurer-Secretary. The officers of 1924—1925 are Mr. Chiu Kin Chi, president, Mr. Kong Chi Wing Treasurer-Secretary.

Religious Life and Work

Questionnaires were sent out to the alumni inquiring in regard to their life and work. The replies indicate four rather distinct groups.

(1) *The Mystical.* This group regards most highly a life of secret communion with God. They trust their all to God. With hearts in conscious fellowship with God and assured of his gracious help, they have peace and hope and joy in all their undertakings. Misfortune, false accusation, persecution and reviling they receive meekly without resentment. Their lives, their fortitude, their perseverance, witness to the truth of God and the unsearchable riches of Christianity. They hold to the fundamental truths of the Gospel not blindly nor dogmatically but with a full appreciation of their inward worth. Their service is characterized by hope, courage, and confident expectation of ultimate success.

(2) *The Undaunted.* This group faces difficulties that seem unsurmountable. These are the days of political disturbances and economic uncertainty. There is safety for neither life nor property. Industry and business are reduced to a minimum; men think only of escape from warring armies and robber bands. Our alumni scattered through the country districts suffer with others. God has supported them through every trial. Disappointment has not disheartened them. Their zeal in the work of the Gospel and their trust in God has increased rather

than diminished. They are still hopeful in the service of the King.

(3) *The Defeated.* In any walk of life there are successes and failures, and the ministry of the Gospel is not an exception. Only the failure in the ministry seems more deplorable. This is probably due to the fact that religion is hope and joy, with no room for grudge nor complaint. Christian workers fail who have no joy in their work, no vision of success in days to come, no love of service in the community about them. They seem to themselves to accomplish nothing of all they attempt,—to be only beating the air. From others they receive no encouragement but much adverse criticism. At last they seek refuge in some other profession. It is a comfort to know that very few of our graduates belong to this group.

(4) *The Aggressive.* The majority of our alumni have taken the offensive in the warfare of the Lord against evil. They realize that to save humanity aggressive measures must be used. Loyal to the teachings of Christ they are progressive in their methods of work, ever seeking new means of furthering the Kingdom. They waste no time in doctrinal controversies but are always by example and work bringing men to God. For them salvation is not mere intellectual assent, but a work wrought by the grace of God in the lives of believers. It has to do not only with the future but also with the present. These alumni are imparting their love of service to others and raising up everywhere a working church.

They are attempting to save men not only for the future world, but also for the present society. They hold fast to the teachings of Christ, introducing every new and constructive method to build up the Kingdom of God. They waste no time in doctrinal controversy, but bring men to God by their own work, and through their own

lives. They make salvation not only a belief, but also a work wrought by the grace of God in their individual lives. Such a salvation is real and tangible.

Number of Graduates by Course and Year

1916	3	Years	Lower Course	...	...	...	...	...	...	13
1917	3	"	"	"	...	...	...	...	...	7
1917	2	"	"	"	...	...	...	...	...	14
1918	2	"	"	"	...	...	...	...	...	11
1919	3	"	Theological Course	...	...	...	...	...	...	6
1919	3	"	Bible School Course	...	...	...	...	...	...	4
1919	2	"	Lower Course	...	...	...	...	...	...	5
1920	3	"	Bible School Course	...	...	...	...	...	...	5
1920	3	"	Theological Course	...	...	...	...	...	...	1
1921	3	"	Bible School Course	...	...	...	...	...	...	5
1922	3	"	"	"	...	...	...	...	...	8
1922	3	"	Theological	"	...	...	...	...	...	4
1923	3	"	Bible School	"	...	...	...	...	...	6
1923	3	"	Theological	"	...	...	...	...	...	4
1924	3	"	Bible School	"	...	...	...	...	...	4
1924	3	"	Theological	"	...	...	...	...	...	5
Graduates of 3 Years Lower Course				...	...	...	...	...	...	20
" " 2 " "				...	...	...	...	...	...	30
Graduates of Bible School			...	...	...	...	...	...	...	32
Graduates of Theological Course			...	...	...	...	...	...	...	20
Total								...	...	102
Graduates of Two Courses			...	...	...	...	...	...	...	6
Total Graduates								...	...	96

The number of special students during these years is 16.

Geographical Distribution of the Alumni and Special Students

Kwangtung Province	...	...	...	...	...	...	86
Hongkong	...	...	...	...	...	...	8
Northern Provinces	...	...	...	...	...	...	3
Japan	...	...	...	...	...	...	1
Canada	...	...	...	...	...	...	3
England	...	...	...	...	...	...	1
United States of America	...	...	...	...	...	...	2
Straits Settlements	...	...	...	...	...	...	3
Unknown	...	...	...	...	...	...	5

Professional Distribution of the Alumni and Special Students

Ministers and Preachers	...	...	...	...	...	...	...	79
Religious Education	...	...	...	...	...	...	...	11
Church Secretaries	...	...	...	...	...	...	...	3
Further Studies	...	...	...	...	...	...	...	3
Journalism	...	...	...	...	...	...	...	1
Physicians	...	...	...	...	...	...	...	1
Other Professions	...	...	...	...	...	...	...	6
Deceased	...	...	...	...	...	...	...	3
Unknown	...	...	...	...	...	...	...	5

Denominational Distribution of Students

The Episcopal Church of China	...	...	...	...	20
The Church of Christ in China:—					
American Presbyterian Mission	...	...	...	...	43
American Board Mission	...	...	...	...	11
New Zealand Presbyterian Mission	...	...	...	...	6
Canadian Presbyterian Mission	...	...	...	...	9
United Brethren Mission	...	...	...	...	6
Independent Church	...	...	...	...	4
London Mission	...	...	...	...	9
Wesleyan Methodist Church	...	...	...	...	9
Methodist Episcopal Church	...	...	...	...	1
Baptist Church	...	...	...	...	1
Lutheran Church	...	...	...	...	2

THE CHURCH OF TO-MORROW IN THE PROVINCE OF KWANGTUNG

CHIU KOON HOI AND STEPHEN MARK

As the history of the Union Theological College extends over a whole decade, its accomplishments are already recognized and appreciated by the local Christian public in general, so that I need not comment upon its past achievements but shall confine myself to the discussion of the relation of the College to the Kwangtung Church of to-morrow.

I. Let us note in the first place the position which Kwangtung holds with respect to the New China. In addition to the twenty-one provinces China includes such territory as Mongolia, and Tibet, a total area of thirty-two million square li with great differences in climate, topography and natural resources, which in turn help to produce differences in disposition in the several parts of the country. Hence the contributions which each province has to make toward national reconstruction are obviously not the same. Three unique contributions which our province has made toward bringing about the New China may be mentioned.

It should be remembered that Kwangtung was the first province to accept modern civilisation. The Yellow River basin was the cradle of Chinese civilization and the five provinces of Shansi, Shensi, Chihli, Honan and Shantung were the first by virtue of their geographic situation to nurture and develop this original culture. But ever since China opened her doors to the West, foreigners on the one hand have constantly used Kwangtung as a doorway into China; and Chinese on the other hand going

abroad usually go by way of Kwangtung, so that during the last three or four centuries, it has been Kwangtung, and not the original provinces bordering on the Yellow River, that has received and practiced Western civilization to the greatest extent.

In the second place the people of Kwangtung are characteristically progressive in spirit. Ever since the beginning of international relations Kwangtung has experienced radical changes in both her political and her social life; before one wave subsided another had already arisen; political revolution had hardly swept by when economic and industrial revolution followed; the heat of all this had hardly cooled when on came the Renaissance. Some would even go so far as to try to make Kwangtung an experimental field for Communism. Consider the leaders of all such movements. Haven't the majority of them been natives of Kwangtung? Of course we cannot claim that the renaissance movement originated here, but it is certainly receiving its greatest impetus and finding its fullest realization here. All this shows that the natives of this province are by no means conservative.

The third fact to be mentioned is that Kwangtung was the first province to receive and to accept Christianity. It was in Kwangtung that Morrison made his headquarters one hundred and seventy years ago. His first convert, Tsoi Ko, was a native of this province. The first native Chinese preacher, Liang Fa, whose grave may be seen on the Canton Christian College campus, was also a native of this province. Furthermore, the first Chinese Church, now the Chinese Church of Christ in Macao, and the first Christian press were established in Kwangtung.

From these facts it must be concluded that Kwangtung has played an important part in ushering in the new China of to-day.

II. Having noted the position which Kwangtung holds with respect to the New China, let us consider along what general lines the Church in Kwangtung must develop from now on.

The Church should prepare to meet the problems of the new generation. While it may be said that the Gospel of Jesus Christ embodies eternal truth and needs no change, nevertheless every age has problems and demands that are peculiarly its own. The Gospel must be presented in a manner which is most effective for that generation. In the past the Gospel was preached to the masses but to-day efforts are being directed at the educated class. If the latter are to be won the Church must be able to face adequately the problems of this class for they do not hesitate to condemn Christianity as being an obsolete moral influence and even detrimental to the advance of civilization.

The Church should endeavor to make herself a truly Chinese church,—or more concretely put, the Church of Christ in China. The native church movement did not receive its present momentum in a day; but when it became the foremost topic of discussion during the Convention of the National Christian Conference in 1922 the movement then and there advanced from the theoretical to the practical stage. The immediate problem is to put into practice the fundamental ideas involved in the naturalizing of the Church, that is, to my mind, making her an institution governed, supported and perpetuated by the Chinese people. How to best accomplish this three-fold end is a problem waiting for some one to solve.

The rural Church which will minister to the farming class in the smaller villages presents an urgent claim. The very foundation of the Chinese nation for thousands of years has been agriculture, and even to-day the farmers



THE TEACHING STAFF

Front row :— Mr. and Mrs. McNeur, Mr. and Mrs. Kunkle and Mr. and Mrs. Rogers.

Second row :— Messrs. Lee, Taam, Tope, Clayson, Mark and Au Yeung.

constitute four-fifths of the total population. Obviously, the Church that does not evangelize the rural communities is not the Church that will ultimately Christianize China. According to statistics, there are between seven and eight hundred foreign missionaries in Kwangtung. Forty-four percent of these are in Canton and Hongkong; forty-seven percent in country towns with a population of at least fifty thousand people. According to statistics given by the National Christian Council, sixty-six percent of all the foreign missionaries work in large cities and only thirty-four percent labor among the village people. Investigations show further that fifty-four percent of all native workers are to be found in large cities. Evidently the distribution of workers over the entire field ought to be materially changed.

The Christian Church is often criticized as lacking enthusiasm for social service. Facts however point to the contrary. Are not schools, hospitals, asylums, orphanages, the Young Men's and Young Women's Christian Associations all outstanding and efficient institutions conducted by Christians? The Church's past and present contributions along the line of social service should be clearly recognized; but the Church of the future must enlarge her scope of service, modify her methods, assume greater financial responsibility and utilize more means to bring the multitude into the Church. More schools for the common people, reading rooms inside of church buildings, illustrated lectures, and the like are only a few among the possibilities open to her.

It is a fact that the standard of morals as practiced in the homes of Christians is far below the ethical standard set by the Church. For instance, the Church has always stood firmly against slavery and gambling; nevertheless both these evils exist in so-called Christian homes. The

Church holds services of worship, meetings for prayer and Sunday School for the children, but the atmosphere in some Christian homes is often not only not religious, but even irreligious. The National Christian Council this year strongly emphasized the importance of Christianizing the home life. This is one of the Church's special duties.

Although there is but one Christian in a thousand here, the moral influence exerted by the Church in China has been profound. All significant movements against heinous and superstitious practices in the social and religious life of the old day were initiated and carried on by the Christian Church. In view of the present chaotic condition of the country, the Church needs to launch greater movements against existing evils with greater efforts than ever before. The Church should be the birthplace and centre of moral influence in the life of a nation.

There has been much talk but very little practice in regard to interdenominational cooperation. A number of local churches which were once supported by missions or some other local church are at present self-supporting. Unfortunately this self support soon becomes complete independence in many case, such churches automatically cutting themselves off from the common bonds of fellowship in service. It is the duty of the Church therefore to bring about a closer union and fellowship in Christian service so that she may be truly a united Church.

III. Having considered the general lines along which the Church in Kwangtung must seek to develop let us now see what special opportunities she may claim.

(a) The Hakkas who constitute forty percent of the provincial population are a courageous and sturdy people. Converts among them have proved reliable and devout believers. As yet not as much work has been done among them as should be.

(b) Then there are two hundred thousand members of the Taan Tribe or Boat People. It is a well known fact that their opportunities for acquiring education or training in any vocation have been very meagre indeed. A distinct call comes from these people.

(c) The most conservative estimate of the number of Chinese residing abroad runs up to several million. The overwhelming majority of these are natives of Kwangtung. On the one hand they are cut off from the best currents of thought in their home land, and on the other hand they are not in a position to get the best out of western civilization. Hence they are in a morally precarious situation. Their experience however has in it much of good that the Christian missions and the Church should utilize, and their income enables them to contribute generously toward the Church's benevolent enterprises. She has a distinct ministry toward these people in return.

(d) Finally consider the unevangelized districts. In the northwestern part of the province is the home of such semibarbarous tribes as the Miaos, and in Hainan the region of the aborigines. This untouched area covers no less than six thousand square li.

IV. The Canton Union Theological College is expected to bear heavy responsibilities toward helping the Church to meet the problems of the new age in the province which has contributed so much toward bringing the new era and which is favored with such unique opportunities as we have outlined. If however the College cannot fulfil such expectation, eventually some other school will be founded that will; but I wish to state a few reasons for putting my faith in the College.

First, it is an interdenominational institution, representing the interest in theological education of eight missions and the Church of Christ in China. This union

plan enables the school to receive the best that each participant has to give in scholarship and spirit and to incorporate these into a unified whole. This result is more desirable by far than what any individual denominational training centre can possibly achieve.

Second, the College is not bound by traditions and practices handed down from past generations, so that it is free to teach fundamental truths unhampered by a body of set doctrines of any one denomination.

Third, the plan according to which the College is being conducted is a far-sighted plan. A distinct part of its program is consideration for the Church of the future. For this reason it is doing all that is within its power to raise the standard of the ministry. This necessarily involves the question of discontinuing the Bible School in order to build up the College. The elimination of the Bible School will probably come to pass at the earliest possible date. In the mean time the question of admitting properly qualified women students into the theological course is being favorably discussed.

With such equipment and such opportunities the Church looks forward to receiving contributions from the Union Theological College which will mean as much to the cause of Christianity in China in the next decade as did those of the last decade.

CHRISTIAN WORK AMONG THE CHINESE ABROAD

GEORGE K. LEE

THE Chinese people, like the English, have left their foot-prints in all parts of the world. Most of these whether merchants, laborers or students, are from the province of Kwangtung. Not only in the nearby islands and in all the leading sea-ports in Asia, but also in all the principal cities in the Americas, Europe, Africa and Australia, Cantonese are found engaging in various pursuits. The Cantonese at home produced a good many leaders in the Revolution who are now contributing to the life of the "new nation in the making." Judging from the influence they have in political, commercial, industrial, economic and religious affairs in their home land, a far-sighted Christian worker should at once perceive the importance of evangelizing the overseas Chinese, and the possibility of reaching a large number of people in the south through them; for the Chinese who go abroad do not go to stay, but return, after varying periods of absence, to affect their own province again. To undertake such a task, men of strong moral character, with efficient theological training, well informed both in the old and new learning, are sorely needed. The Canton Union Theological College is the only institution in the South which is endeavoring to meet this need.

The Chinese Abroad

The world at large knows the Chinese people chiefly by coming into contact with the Cantonese who are so

widely scattered in all parts of the world. There are approximately a million Chinese in North America, principally in the commercial centers of the United States, Canada and Mexico. Half of the Chinese in the United States are believed to be in California, particularly in San Francisco, Oakland, Los Angeles and Sacramento. Others are living in Seattle, Portland, Butte City, Chicago, New York, Boston, Philadelphia, Detroit, Washington, etc., engaged in various activities.

In the last three decades a stream of Chinese emigrants has been flowing into Canada and today there are about half a million Chinese scattered in different parts of British North America. They entered by way of Vancouver or Victoria, later founding their temporary home wherever their lot happened to fall. In many leading cities such as Vancouver, Victoria, New Westminster, Montreal, Toronto, Quebec, Ottawa, Chinese congregate in large numbers, engaging in numerous industries and studying in various institutions of higher learning.

In recent years the Chinese have emigrated in large numbers also to Mexico and Cuba, ready to undertake whatever employment offers. As business opportunities are greater in the Latin American colonies, Chinese business firms have multiplied there. In farming, especially in cotton planting in Mexico and sugar raising in Cuba, the number of Chinese is large.

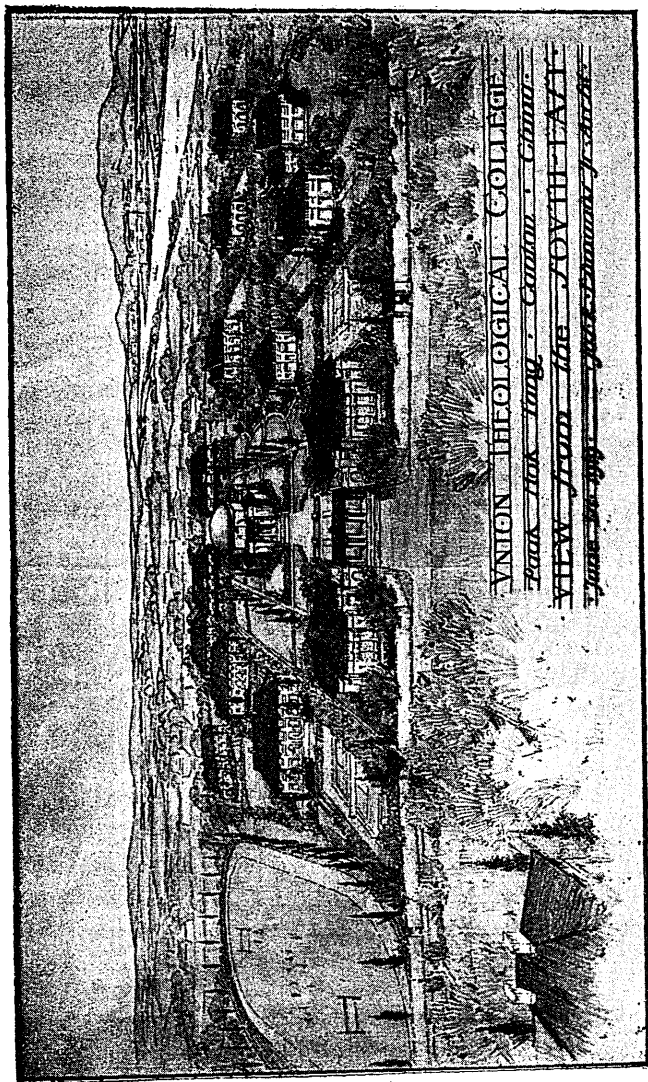
Having mentioned the Chinese colonies in the West, let us now refer to those that are in the East. All the islands located along the China coast, in the South China Sea and in various parts of the Pacific are now occupied and have been brought under cultivation by the Southern Chinese, principally by the Cantonese. Although politically these islands are under the control of European governments, economically they are in the hands of the Chinese. It is

roughly estimated that of the total population of these islands, sixty percent is Chinese. Of all the Chinese colonies in the nearby islands, the most important are those in Formosa, Hainan, the Philippine Islands, the Straits Settlements, Java and Sumatra.

In these islands, rather than in China, all phases of Chinese life are seen in their fulness. Inheriting the stable and industrious characteristics of their ancestors, invigorated by European influence, the Chinese here display a new national life and promise further economic and commercial development. Unlike the Chinese in America, who lose much of their original traits and tastes, they receive new impetus from the West, while yet retaining what is good and worth keeping in their eastern inheritance. They have served as the basis of operations in all Revolutionary movements, financing Dr. Sun Yat Sen in his political activities—all of which goes to show the real importance of the Chinese settlements in these islands.

Beyond the Pacific, other colonies which deserve mention are those in Australia, New Zealand, and British South Africa. The Chinese are helping the Australians and the New Zealanders to bring their new land under cultivation, and are supplying British South Africa with the labor needed for the operation of their mines. These particular occupations are durable and lasting; and the Chinese, (although as individuals they may come and go without permanent homes) as a race are likely to remain there for many years to come.

In the foregoing paragraphs the writer has attempted to sketch in general the wide extent of the Chinese abroad and the economic and commercial position they occupy. While they are living temporarily in foreign lands far from the home of their birth and from all that they hold holy and dear, they are not immune from social vices but



THE COMPLETED PLAN

The College as we hope it will be. The plan provides for two hundred students. The estimated cost of land and buildings is \$410,000.00 (Mex.). Of this amount \$192,916.00 (Mex.) has been provided. See page 21.

rather more susceptible to them. They are sorely in need of the strength and comfort which only the Gospel can give, and of the saving grace and power of our Lord Jesus. The question of how we are going to meet their need and supply them with well-trained teachers naturally occurs to all keen and far-seeing Christians. Let us see what has been done for them so far by our friends with whom the Chinese stay.

It is surprising to learn how far-reaching has been the influence of the Chinese churches and missions in the making of the new Chinese national life, and yet how inadequate and poorly trained some of the Chinese teachers and preachers are who are filling positions of importance in these places. Practically all the leaders in the new China have come into some kind of contact with Chinese churches and Chinese Christian leaders in America, because in all leading cities in the United States, and in Canada, Chinese missions are established to teach the Chinese residing there. Work of similar nature and character with the same purpose and aim is also established in Australia, New Zealand, British South Africa, the Pacific Islands, etc. In connection with the missions, day and evening schools teach the English and Chinese languages and general subjects.

But for the want of well-trained Chinese leaders many opportunities are lost. The Christian public ought to know that an uneducated preacher is unconsciously a dangerous man. He is not only unable to put his message over but also unintentionally preaches heresy. He is unsuccessful with the uneducated and unattractive to the learned, as the writer has seen in the United States. Surely the day for the uneducated preacher is over, and the Church ought to supply her pulpits with well-qualified men.

Union Theological College Men Abroad

The Canton Union Theological College had its birth ten years ago, and in this time it has sent out over one hundred men now doing the work of the King in all parts of the world. In spite of this large number the demand is becoming greater each year. Calls from all directions, especially from the United States, Canada and the nearby islands of the Pacific and the South Sea, come to our men to fill the pulpits which are waiting for better-trained preachers. Students are sometimes sent from these churches to study in the College, so that they may return to take up the work. Thus the field of the College is made international in character. But our supply is far from sufficient to meet the demand.

All these facts show that the Church realizes that poorly-trained preachers will not pay, and that the public demands men of well-balanced mind, with a sound knowledge of the Word of God as well as good moral character. The Canton Union Theological College, supported by the co-operation and united forces of nine churches in Kwangtung, is trying to train men of this quality and this character to meet the demand of the churches in China and abroad. But to maintain an institution of this kind a comparatively large budget is imperative, and this financial burden must be invariably borne by the cheerful giver. "It is more blessed," said our Lord, "to give than to receive."

TEACHING STAFF OF THE CANTON UNION THEOLOGICAL COLLEGE

Rev. JOHN STEWART KUNKLE, B.A., M.A.

Department of Theology and President.

Graduate of Washington and Jefferson College and Western Theological Seminary. Graduate study at Oxford, Leipsic and Yale Universities.

Evangelistic and educational work, Linchow, 1906-18. Chairman of the Council of the Presbyterian Mission. Chairman of the Board of Directors of the True Light Schools and of the Board of Directors of the Union Normal School. Chairman of the Board of Christian Education of Kwangtung. Severence Lecturer at Western Theological Seminary 1922.

Rev. PERCY JENKINS.

*Department of Old Testament and Warden of
St. Andrews Hall.*

Theological training at the Church Missionary Society's Theological College, London.

Tutor St. Paul's College, Hongkong 1903-6. Missionary in charge of Canton District 1906-11. Acting priest-in-charge Churches in Tsang Shing District 1912-13. Principal of the C.M.S. Theological Training Class 1913-4. Acting president of the Canton Union Theological College 1922. Revision of the Cantonese New Testament 1924.

Rev. WILLIAM W. CLAYSON, B.A.

Department of New Testament.

Undergraduate work at London University. Theological training at Cheshunt College.

Evangelistic work in Canton 1902-1914. Chairman of the Board of Co-operation of the Canton Missionary Conference.

Rev. SAMUEL GEORGE TOPE.

Department of Apologetics.

Theological training at the Wesleyan Theological College, Richmond, England.

Missionary of the Wesleyan Methodist Mission since 1882. Pioneer work in the North River District Circuit evangelistic and educational work in various parts of the province. Principal of the Wesleyan Theological Institution in Canton until 1914.

Rev. GEORGE H. McNEUR.

Department of Practical Theology and Warden of Morrison Hall.

Undergraduate work at Otago University, New Zealand. Theological training at the Bible Training Institute, Glasgow; the Presbyterian Theological Hall, and Knox College, Dunedin, N.Z.

Superintending pastor of evangelistic work in Upper Poon Ue, Fa Uen and Nam Hoi 1901-17. Member of the China Continuation Committee 1916-19. Canton City Evangelistic Secretary 1918-19. Member of the Union Language School Committee. Author of "Homiletics," "Outline of Practical Theology," "Personal Evangelism," "Outline Study of Galatians."

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